

SIONS BEAUTY OF OLDE

*George
Koburn
Zion*

VVITH HER TVVELVE

Gates, which leadeth to the old
and good way.



19 - 11

*Setting forth of 2 - 8
Sion*



Printed in the yeare 1644

BEAUTY
OF OLD

WITH HER FIVE

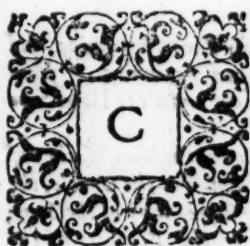
to all of which
and good way



Printed in the year 1844



TO THE READER.



Christian Reader, I had purposed to speake no
 more by my pen, ^a but man purposeth & God ^a Pro. 16. 33.
 disposeth, ^b the thoughts of the heart are of ^b Pro. 16. 1.
 man, the words of the tongue are of God,
^c and without Councell the thoughts perish, ^c Psal. 15. 22
 for What is right, I pray thee praise the gi-
 ver of all; receiving it as from him, What
 is not, I desire to retart and take the shame of
 my error; if truth may bee beaten out of it,
 let God have the glory of the truth: hee is in his way of wor-
 king, Truth and Peace shall take place, justice and mercy shall bee
 rejoyced in, ^d The flesh of the whore shall be devoured ^d, the Mysterie ^d Revel. 17. 16
 of iniquity shall bee wasted and consumed, ^e Babell shall bee confoun- ^d 2 Thes. 2. 7.
 ded, and roured downe as a burnt mountaine, Zion shall bee deli- ^e Ier. 1. 25.
 vered; I would not willingly offend any, I submit to better judge- ^f Esa. 11. 6.
 ment; I hope ^f a little child shall leade me, I desire the good of all; An- ^g Heb 10. 27.
 nychrist shall come downe, Christ shall reigne, ^h hee that shall come, ^g Hab. 2. 3.
 Will come, even he will not tarry, ^h So come Lord Iesus, come quicky. ^{Revel. 22. 20.}
 Amen.

THE



THE PREFACE.

a Gen. 24. 67.

b Heb. 3. 5.

Cant. 3. 11.

c Revel. 12. 1.

d Mal. 4. 2.

e Psal. 17. 1.

f Revel. 21. 23.

g King. 25. 8.

h &c.

i Cron. 36.

j 17. &c.

k Jer. 51. 6. &c.

l Revel. 16. 2.

m Esay 30. 33.



*I*n this subject, consider Zions beginning, and Zions beauty, Zions beginning, ^a from Rebecka, the onely one and all to Isaac who was a tipe of Christ.

Zions beauty under the dispensation of Moses, ^b as a servant was the Oracle, the Temple the teaching Types were as the Sun; The night visions of the Prophets as the

Moone: The Kings as they were types of Christ her crowne, and shep-
heards like the ^c crowne on the head of the woman of 12. stars, this was
the beauty of old Zion. Againe, Zions beauty may bee considered
in the little sister, grafted into the Jewes, the spouse ^d made beautifull
by the Son of righteousnesse, ^e clothed with light, ^f puts his beauty up-
on her, and endowes her with power and order, crownes her with 12.
starres, and so rules in his owne house as the first borne sonne, and not
as a mosicall servant. But Zion of old lost her beauty, by ^g committing
Idolatriy with the Heathen, and playing the whore was carryed captive
into Babylon, so the woman cloathed with the Sunne lost her crowne,
and all her beauty dwelling in misery, Babylon the man of sinne takes
her Crowne, yet Zion hath comfort and joy prepared, which is the sit-
ting at the right hand of the father.

The heavenly state is the Congregations, the earthly state compa-
ring it with the heavenly state is the Civill state, the earth into which
the first Viall was powred, that became noysome, the reprobate both
of the Heavenly state and of the Civill, is that earth for which Topheth
is prepared of old, even for Kings, and for all other by what name or
title soever called.

The sea are the Councells, the beast rising out of the sea, the filthy of
the called Clergie flowing at the tide from all parts, as the gathe-
ring

THE PREFACE.

ring together of the waters, to make Decrees and Cannons: The living creatures dead as the Widdowes while they lived in sinne, 1 Tim. 5. 6. becomes now the man of sinne; his throne the Inhabiters of Babell reignes in her, as her Lord shee obeying, and carries her as a fly boate. fits and dwells in Zion as a tyrant, lording it over her by all her Officials, whose number and name is of the Beast being 666. For 666. Revcl. 13. 18. yeares after Christ the Priests received shandling and vnflion, they that have the minde of Christ, the wisdom of the Father may reade his name, yea all his names of blasphemy put upon the Officials of Zion, but Antechrist shall come downe and Zion shall be delivered. Esay 49. 25, 26

Exhortation.

VV Herefore ye holy fellowships, shine forth, keepe your standings, let none take your Crowne, ye dependent branches on the roote abide in the vine, and the roote shall beare your stalkes, Iohn 15. 1. for not many Nobles, not many Wise, not many learned, shall excell Psal. 80. 8. the poore despised wilderness Congregations; such shall not come 1 Cor. 1. 26. short of the other in any gift of grace, nor of the tongue of the learned to speake to the weary the wisdom from above as noble Bereans; Wherefore ye mountaine like Hirarchie Classes, and Presbyteries, Acts 17. 11. come downe from your Rockes, with the Kings from their thrones, Psal. 2. 12. embrace the Sonne, and worship at the Saints feete, remember that destroying mountaine Babell shall route downe from the Rockes as Esay 49. 23. a burnt mountaine, and then wee shall have Judges as at the first, saviours, not destroyers; The Lord is in his way of working, though Psal. 72. 9. great ones be shaken, and smitten with the haile, the mighty Iehovah Ier. 51. 25. will lay his hand on the little ones, and deliver his Israel out of all troubles, Esay 1. 26. and bring the wicked in the roome: The mount of the Lord shall Revel. 16. 2. bee set up above the mountaines; Oh ye little flockes feare not, Psal. 25. hope patiently, pray continually, in all things give thanks, the righteous shall deliver the Island, through that righteous one we shall doe all Luk. 13. things; The Islands that waite for his salvation shall be safe. 1 Thes. 1. 10. Job 23. 30. Hebers spouse was his Sister, not the Daughter of men, of Caine, Phil. 4. 13. Abrahams spouse was his Sister, his neece an Hebrew: Isaacks Esay. 42. 4. spouse an Hebrew a sister: Jacobs spouse an Hebrew, a sister: Christs Gen. 12. 5. spouse his sister. Gen. 24. 67. Gen. 27. 20. Cant. 4. 4.

The Gentills ingrafted into the Jewes the mother of all; Christs sister his spouse, so they that deny the congregations to be the heavenly state, accounting them the world, they as I conceive are not married with

THE PREFACE.

- Pfal. 40. 5.** *sisters, visible Christians may congregate together to worship one God in three, which is the heavenly state, and so are in Covenant by worship,*
- Pfal. 107. 42.** *so two or three of such may agree in the name of Christ, come from confusion, from such as walke disorderly, and congregate together in due order, and praise God in the Assembly of the Eldership.*
- Gen. 35. 18.** *Beniamine, the sonne of the right hand is joynd with Judah, Christ*
- Iosh. 18. 11.** *the sonne at the right hand of the father is joynd with his spouse, shee*
- Ier. 3. 14.** *hath a belly of seede, she is in paine with child with all her daughters, the*
- Can. 7. 3.** *mother mysticall is hid invisable, her daughters visible are her seedes*
- 1 Iohn 3. 9.** *which is warring with the seede of the serpent, Michaele and his An-*
- Revel. 12. 7. 17.** *gells, her Prince and his Angells stands by her, and fights for Zion*
- Dan. 12. 1.** *and the hill thereof, so I take it her child, man child, though not a male*
- Eze. 43. 31.** *child, she forgot her sorrow, shee brings a man child to esponse with*
- Iosh. 7. 29.** *Christ; In the history observe the mystery, they that agree in the*
- Lam. 2. 12.** *name of Christ and walke orderly, doing the will of the Father, shall*
- Hosea 4. 1. 2. 3.** *know the mysteries of the Kingdome, they that are asbamed of their in-*
- Zeph. 2. 1. 2.** *iquities shall see the patterne of Gods house.*
- Heb. 10. 21.** *Wherefore ye confused congregations in bondage take the shame of*
- Esa. 60. 14.** *your iniquities, give God the glory of confession, behold the patterne*
- Revel. 3. 9.** *let glory dwell in our land, that mournes because of oathes, false forme*
- Zac. i. 18, 19.** *of worship, harlots, and Idolls.*
- Revel. 17. 46.** *Gather together in order, Oh ye gather together, agreeing in the*
- Eze. 41. 9.** *name of Christ, then the sonnes that persecuted thee shall come bending*
- Esa. 20. 31.** *to thee, yea all that despise thee shall worship at thy feet.*
- Revel. 7. 11. 17.** *Remember ye that call the congregations the world, that they bee*
- Revel. 6. 13. &c** *with the civill state, sonnes that have afflicted and persecuted Zion,*
- Revel. 17. 46.** *though the hornes, but they shall bee sawne off, and they shall agree to*
- Eze. 41. 9.** *devoure the whore, not the world, not the beast; The heavenly state*
- Esa. 20. 31.** *is Gods ordinance, so is the civill state, putting a difference betweene*
- Revel. 7. 11. 17.** *the Clarkes and the power that is of God; the civill state to which wee*
- Revel. 6. 13. &c** *submit, betweene the congregations and the Beast which wee abhorre;*
- Revel. 6. 13. &c** *19. having cares to heare what the spirit speaketh in the Congregations*
- Revel. 6. 13. &c** *though very faulty.*

ZIONS

SIONS BEGINNING from *Rebecca*.

His belly of the Spouse is a heape of wheate, The inhabitresse of *Babell*, and the inhabitresse of *Sion* are in her, the Spouse of Christ as *Esau* and *Jacob* in the wombe of *Rebecca*, the Spouse of *Isaac* the Type of Christ, *Rebecca* though an Idolater yet a sister, a spouse not the world, not a Cananite, not a Daughter of *Heb*, but an *Hebrew* of *Heber*, descended from *Terah* of *Nahor* his sonne.

Cant. 7. 2.
Esay 12. 6.
Gen. 25. 22.

Mystery *Babylon* the Inhabitresse of *Babylon*, the mother of Harlots, the Throne of the Beast that carries the woman.

Gen. 11. 27.
Jud. 14. 47.

The Beast is the false power, that the beastly Hierarchy as one man of sinne sitting in the Temple of God Lording it over Christs heritage; The Kings of the earth giving their power to the Beast, have thrust out the power of Christ given to his Spouse which is mystical *Sion* the mother of us all, the inhabitresse of *Sion* dwells in Mystery *Babylon*, but she is not of *Babylon*, being not the Inhabitresse of *Babylon*, but a stranger therein, wherefore come out of her my people lest your hearts faint when you see the judgement.

2 Thes. 2. 4.

Revel. 17. 17.

Gal. 4. 10.

Ier. 51. 45.
Revel. 18. 4.

Revel. 16. 10.

The Viall powred out upon the throne of the Beast the inhabitresse of *Babell* that dwells in *Sion*, but is not of *Sion*, but a stranger from the wombe, the inhabitresse of *Babylon*, inhabits the world, and so shall perish with the world.

Psal. 58. 3.
D. ut. 8. 20.

The inhabitresse of *Sion* is Christs habitation, she in him, and he in her, and he is her habitation from everlasting to everlasting, and she shall bee saved with him, who offered up strong cryes and teares in the dayes of his flesh, to him that was able to save him from death, and was heard in that he feared; so I see mystery *Babylon* dwell in *Sion* but not of *Sion*; also I see mystical *Sion* dwell

Psal. 90. 1. 3.

Heb. 5. 7.
John 17. 10.

Idem 14. 16. dwell in Babylon, but not of Babylon, as beleevers are not of the world, yet dwelling in the world, being given to Christ.

Zach. 2. 7. Wherefore save thy selfe O Sion that dwells in Babel, looke to him that holds thee by the right hand of his power, beleeve and live, and enter into rest, as is shewed before; here I see heaven and

13. earth, the world that lyes in wickednesse, and beleevers living in

Heb. 3. 11. 18. Christ: These beleevers in a heavenly visible state, though con-

Heb. 4. 1. fusedly congregated in mystery Babylon, yet as I conceive sub-

Heb. 2. 4. 1 John 5. 19. mitting to better judgement, it is the heavenly state, not the

Revel 16. 4. world, not the gathering together of the waters which became

Revel. 17. 16, blood, neither doe I conceive that the Civill power is the Beast,

though they have given their power to the Beast, yet they shal take

away their power from the Beast, and burne the whore with fire.

So the earth, as I conceive is all whose names are not written in

Revel. 17. 8. the Lambs booke of life, upon such is and shall the first Viall bee

Idem 16. 2. powred, and they shall manifest their wickednesse, for their sores

will be noysome, whether they be in the congregations which

are the Heavenly state, or in the Civill state, which may bee called

the earth, comparing it with the Heavenly state where Christ is

King, and the Kings of the earth having power of the earthly

body, so the first Viall being powred on the earth, the world

growes worse and worse.

Revel. 16. 3. The first Viall being powred out upon the earth, there falls a

grievous sore upon the men that were marked for destruction;

now the filth of the earth must needs runne into the seas: then

the second Viall is powred out upon the sea, which some take to

be the worship, but I doe not so conceive for the pure worship-

pers, the inhabitresse of Sion hath drunke of that pure water of

life, and so by beleeving, out of their bellies hath flowed rivers of

water of life, refreshing themselves in him that saith, oh every one

that thirsteth come; and to the pure, all things are pure: Now

what hath the inhabitresse of Babel drunke in congregating

with Sion in her confusion, the inhabitresse of Babel hath beene

given up to beleeve lyes, and so hath received all humane inven-

12. tions to her destruction; It is true the gathering together of the

Gen. 1. 10. waters is called sea, but I doe not take the congregations gather-

Revel. 17. 15. ed into one place to worship one God in three, and hold forth

Christ to be the Saviour, I doe not take such as some say to bee

the waters, for as the Sea is not the worship, certainly so the

congrega-

Congregations is not the waters, what then may be the Sea, submitting to better Judgement, I take the Sea to bee the Counsell, the gathering together of the Nations, People, and Languages, the earthly minded men, the beastly of the called Cleargie men out of all tongues, nations, and languages compact together in one Counsell, such like as is the Counsell of *Trent* is called the Sea, out of such like Counsells the Beast with ten hornes did arise. Revel. 17.15.
 The second Angell sounding, there fell a great mountaine burning with fire into the Sea; and the third part of the sea became Revel. 8.8.
 blood, and so the Counsells inacted a false forme of worship, Revel. 17.7.
 setting up the first beast a false power in the Congregations set up; so carrying the woman the inhabitresse of *Babell*, swayed all the congregations, they giving their power with the Kings of the earth Dan. 11.1.
 to the Beast, and so submitted to beastly commands. The inhabitresse of *Babell* doth worship the beast and his image, and the Idem. 11.35.
 inhabitresse of *Sion* dwelling in *Babell*, is defiled and polluted 26.
 with the false power, false forme, corrupt officers, corrupt ordinances, but they are not, nor shall be destroyed as the beast and 1 Cor. 3.17.
 false Prophet: the Inhabitresse of *Babell* shall be, for the inhabitresse of *Sion* shall be saved, though she goe through the flames or her purging, she shall put on her beautifull garment, and shine forth to the consuming of Antichrist; the Christian Nations that hold forth the light, congregating together in one place publishing the Gospel, holds forth the light, and the Nations that shall be saved shall walke in her light, the light that the inhabitresse of *Sion* holds forth in the congregations, great were the Armies, many were the publishers or the preachers, meaning the Congregations who are called the daughters of *Sion*; so the congregations though polluted, are the she preachers, not the world as some say, but the Saints are not to have fellowship with such congregations, arise this is not thy rest, for it is polluted, having forme of godlinesse, but denying the power thereof, turne away therefore from such, withdraw from every brother that walketh disorderly, much more from every Congregation that walks disorderly, for they are in a destroying condition, declaring their sin as *Sodom*, provoking the eyes of his glory, that will once more take heaven; being more so wrath, it is time to hast out of such congregations, for when the Viall is powred upon the throne of the beast, the inhabitresse of *Babell*, such congregations

Revel. 17.15.

Revel. 8.8.

Revel. 17.7.

Dan. 11.1.

Idem. 11.35.

26.

1 Cor. 3.17.

Esay 53.8.

2 Thes. 1.8.

Revel. 21.3.

Psal. 68.11.

Esay 61.11.

Zach. 9.9.

Mat. 21.5.

Mich. 3.10.

2 Tim. 2.5.

2 Thes. 3.6.

Esay 3.9.

Heb. 12.26.

Zeph. 2. 1.
 Act. 2. 46.
 2 Thes. 2. 8.
 Heb. 6. 1. 2.
 1 Pet. 4. 10.
 1 Cor. 14. 40.

Heb. 12. 23.
 Psal. 80. 8.

Esay 5. 2.
 Eph. 5. 1.

Act. 5. 3.
 Jer. 15. 19.
 Jer. 6. 30.

James 2. 15.
 Acts 26. 20.
 1 Thes. 1. 9.
 Rom. 12. 8. 9.

ons that abide in confusion will be terribly shaken; wherefore gather, yea, gather your selves together in holy fellowship, and shine forth to the consuming of Antichrist, yea that have learned repentance from dead workes, and faith towards God, build up one another and proceede to the doctrine of Baptisme and laying on of hands, in orderly fellowship or orderly gathering together, or orderly congregating together, depending on Christ as the bunches of grapes hanging on the Vine, every bunch upon his owne stalke; Now this Vine as I take it is the mysticall Christ, the generall Church of the first borne, Christ in them, and they in him, as he brought a Vine out of Egypt; *Israel* of old, so now the Christian Gentils being ingrafted, it is that Vine as it is one visibly held forth by Congregations; as bunches of grapes hanging on the Vine, every one by his owne stalke: wherefore, bee ashamed ye that have given your power to the beast, you that are in Babilonish bondage, you that are adulterate, you that bring forth wild grapes, hath Christ honored you from raising you from the dead, giving you to know the doctrinall part of repentance from dead workes, and faith towards God? And will you not honour him, shewing your faith & order by a right forme, rightly dispensing the ordinances shewed forth in the Doctrines of Baptisme, also your right power, to take in and casting out, separating the pretious from the vile, you may not be found as reprobate silver, so chuse out from among you Officers according to the minde of Christ, such as be apt to teach, qualified according to the holy writ, all which the Doctrine of laying on of hands will teach you, you that have learned the doctrinall part of faith and repentance, by turning the whole man unto God, shake off the evill that cleaveth so fast on, and runne with chearefulnesse the rase that is set before you, look to the Doctrine, & the Apostles fellowship whose faith followe; shake off your false power, your false offices, your false forme, & so go on to the Doctrines of Baptisme, and the laying on of hands never yet taught in the confused Congregations.

Would you have the Parliament set you a right forme of Church fellowship, and will you never teach the Doctrines of Baptismes and the laying on of hands, is it not the Doctrine of Christ? hold it then forth in the Gospel.

SIONS BEAUTY.

Quest. **VV** *What is Sions Beauty?*

Ans. She is clothed with the Sunne, Christ hath clothed her with light, his owne beauty is put upon her, and so *Sion* that brings glad tidings shines forth.

If every beleever that is clothed with humility, girt with verity, exercising faith and patience, zeale, and love, and every vertue, shine forth in a holy conversation to the sanctifying of husband or wife? what shall a Kingdome of Priests much more shine forth to the healing of the nations; the nations that are saved shall walke in her light, that is clothed with the Sunne; Christ the wisdom of the Father, hath indowed his spouse with wisdom from above, it is her dowry, he is the vaile of her eyes, hee is unto her wisdom, righteousness, sanctification, and redemption, he hath covered her nakednesse wherein she was borne by nature, and made her beautifull by his beauty, clothing her with the Sunne, giving her the witnesse of Iesus which is the spirit of prophesie; so Christ the Lord and his Spouse, mysticall Christ are two annointed ones; so the Spouse and her damselfs without number are two witnesses that bring glad tidings. The only one mysticall, the mother the visible congregations the daughters, the heavenly state having ablesing in the lumpe, all the springs are in her, so congergating together, great are the Armies, many the shee Preachers mysticall *Sion* she the mother, the Congregations are daughters, the preachers bringing glad tidings at bountifull Princes daughters; O *Sion* that dwells in *Babell*, save thy selfe, put on thy beautifull garments and shine forth.

Esa. 62. 1.
Numb. 1. 15.
Esa. 52. 9.
Rom. 10. 15.

Eph. 6. 14.
1 Cor. 16. 17.
Revel. 1. 6.
1 Pet. 2. 5.
Revel. 22. 2.
1 Cor. 2. 21.
Ephes. 1. 17.
1 Cor. 1. 30.
Eze. 16. 8.

1 Pet. 2. 10.
2 Pet. 1. 21.
1 Tim. 4. 14.
Revel. 19. 10.
Cant. 6. 8, 9.

Psal 87. 7.
Idem 68. 11.
Cant. 7. 1.

Ier. 48. 6.
Plal. 56. 2.

Revel. 12. 1.
Esa. 34. 4.
Revel. 9. 14.

Heb. 11. 40.

Quest. *How is Sion held forth in her beauty?*

Ans. By the woman clothed with the Sunne; the Church of the Jewes being done away, the heaven departed as a scroule when it is rouled together; Now heere is a great wonder in heaven, a woman clothed with the Sun, the Church of the Christian Gentils, though not perfect till the downefall of Antichrist, that the Jewes may come in againe, as they could not bee perfect without us, so we shall not be perfect without them, yet this signe appeared in heaven immediately after the Church of the Jewes was rouled together; submitting to better Judgement, here is the great wonder, All the light that the Church of the Jewes held forth, by types, shadows, and night-visions, and the Oracle; Christ be-

Mat. 27. 51.
 Revel. 6. 12,
 Acts 3. 15.
 Iohn 20. 9.

Iohn 8. 14.
 Acts 2. 32.
 Acts 4. 33.
 Mat. 10. 1. &c.
 Luk. 10. 1. &c.

Hos. 6. 2.

Rom. 6. 5.
 Acts 2. 37.
 Acts 4. 4.
 Acts 13. 42.
 Revel. 11. 3.

Psal 104. 2.
 Esay 92. 1.
 Rom. 6. 3.
 Acts 1. 5.
 Mar. 3. 11.
 Gal. 3. 27.

Mat. 3. 11.

ing crucified, all this light is done away, here is now no light held forth, at Christs crucifying the vaine of the Temple rent, which held forth his humane nature, the Sunne became as black as a sackcloth of hayre, the Messias is slaine, the Apostles that were his witnesses, they were as dead, they knew not what the rising from the dead meant; Now, here is for the present none to hold forth Christ, here is as it were the witnesses' slaine, the three yeares and a halfe that Christ and his Disciples preached accompanying together, he bare witness of himselfe, and they bare witness of him, and with him; and hee sent his Disciples two and two to preach and doe miracles, and they witness of him; but the three yeares and halfe ending, the Messias slaine, the Apostles as dead, here is no witness till after Christs resurrection, prophesied by the Prophets of old, when the Jewish Church and the Prophets held forth Christ; thus saith the Prophet, after two dayes we shall be revived, and the third day we shall be raised and live in his sight: There is some thing to be noted in that it is said, wee, The one witness Messiah is slaine, the second the light of the Jewes is put out; Again Christ is crucified, the Apostles as dead, no witnesses; Again, heere is our comfort, the believing Jewes dead with Christ, are raised with Christ; the believing Gentiles dead with Christ, are raised with Christ, here are two witnesses. After Christs resurrection, the spirit comes upon the believing Jewes, and also upon the believing Gentills; Two witnesses that have beene killed all the day long, the day of the Gospel but never buried, but from time to time raised againe, set upon their seate, and stand fast to witness Christ.

Now here is the wonder, the woman clothed with the Sunne, Christ, as he is God man, is said to bee clothed with light, as with a garment, now he makes his spouse beautifull by his beauty, and clothes her with himselfe, you that are baptized into Christ, have put on Christ, you that are ingrafted into Christ, you that are purged as by fire, you that are baptized by the spirit, have put on Christ; not all that are baptized by water, all such have not put on Christ; so are not baptized into Christ; But all that are baptized by the spirit, are baptized into Christ, It is Christs owne worke to baptize into himselfe by his owne power, It is Iohns worke or others, to baptize with water in the name of Christ, by Christs power, which he hath given to his Churches: As inferiour Officers comes in the name of the King, wherefore

I take it, submitting to better judgement, that they that doe dipp into Christ, or wash unto the name of Christ, they seeme to doe Christs own worke, and leave their own worke undone, baptizing with water in the name of Christ, by the power of the Church which Christ hath given it, for the baptisme of *Iohn* must come from heaven, so baptizing with water in the name of Christ is mans worke, commanded him by Christ; baptizing into the name of Christ, is Christs worke by his spirit: If I erre, I desire to bee better informed, and such as have changed the forme of Baptisme, and have altered the words, have a great worke to doe to hold forth Christ beyond the light we have received, by pouring one water in his name; Now though I take Christ the Lord and his spouse, to be two anointed ones, and the mother and her daughters, to be two witnesses; And Christ & his Apostles preaching three yeares and a halfe together, to be two witnesses; yet I dare not say, they are the two witnesses that are or shall bee slaine, further light will discover them. But this I know, Christ was dead, and is alive againe, and he appeared to us witnesses saith the Apostles, who saw him ascend up to glory 40. dayes after his resurrection. Then the fift day of the weeke he began to bee buried by baptisme of suffering, the same day of the weeke 40 dayes after he ascended to glory, 10 dayes after the 5 day of the week, the spirit comes upon the witnesses of those things, so beleaving in Christ, and sealed with the spirit of Christ, we hearing his voyce, we shall be revived after two dayes, and the third day we shall bee raised with him and live in his light, so beleivers with the spirit of prophesie which is the witnesse of Jesus, will, and shall beare witnesse of him, and being called to beleve, we are called to suffer, and so beare witnesse of him, through him that is annoynted by the spirit, that is the anointing, we shall bee witnesses killed all the day of the Gospel, but not buried as the types and shadowes were buried within 40. yeares after Christs death, when the Temple was destroyed, which was with the Church of the Jewes two anointed ones, which bare witnesse of Christ to come, according to *Moses* and the Prophets exposition by types, and darke visions pointing at Christ. 1 The Temple. 2 The Prophets, *Iohn* the greatest of all the Prophets, he points but by the finger, but now the Temple being downe, the types and shadowes fairly buried, the darke visions cease, the Sunne ashamed, the Moone

B 3

abashed,

Mat. 3. 3.

Revel. 11. 3.

Acs 3. 15.
Acs. 1. 8, 9.Mat. 20. 23.
Idem. 26. 36,
&c.Acs 1. 3.
Acs 2. 1.

Hof. 6. 2.

Revel. 19. 10.

Rom. 8. 36.
Psal. 44. 22.

Eſay 11.10.
Rom. 15.12.
Mat. 24.30.

1 Cor. 3.10.
Heb. 8.5.
Exod. 40.16.
33.
Exod. 4.16.

1 Cor. 10.8.
1 Cor. 10.17.

1 Pet. 2.5.
Eze. 1.5.
Revel. 4.7.
Act. 6.3.
Acts 14.23.
Pſal. 107.32.
1 Cor. 14.31.
Eph. 2.6.
Gal. 3.1.
Revel. 12.1.

Gen. 1.16.
Deut. 18.15.
Exod. 25.22.
Numb. 7.89.
Mat. 2.7.

Eſay 24.23.
Act. 2.20.
Iſa. 2.31.

abaſhed, the Oracle ceaſed long before, viſions failed, Kings were not, high Priests conſuſed two at one time, Meſſiah ſlaine, the Apoſtles as dead, but Chriſt was dead and is alive againe, the ſpirit comes upon the witneſſes, now Chriſt comes with power & great glory, the roote of Jeſſe is ſet up for an enſigne, the Apoſtles with the Congregations have the keyes of *David*, to take in and caſt out; But now the Apoſtles ceaſeth, for they were but in the roome of Chriſt to lay the foundations, to plant the Congregations, as *Moses* was in the wilderneſſe to reare up the Tabernacle, according to the patterne ſcene in the mount; he, as *God*, and *Aaron* his mouth; ſo the Apoſtles in the roome of Chriſt, hath left the congregations a patterne, ſetting the in order as agreeing in the name of Chriſt, they have power from Chriſt, to take in, and caſt out; ſeparating the pretious from the vile, they keepe the holy day or the feaſt without leaven, to make one bread & one body lively members, living creatures, choſen out from among them to beare office, they praiſe *God* in the Aſſembly of Elders, or Eldership, & ſpeak one to another, & edifie each other, & ſit together in heavenly places, ſeeing Chriſt crucified in the ſcales, here is the heavenly ſtate, the congregations, the ſhe Preachers, the daughters of the myſticall body, the Inhabiteſſe of *Sion* the mother; great were the Armies, many the ſhe Preachers, here is the woman clothed with the Sunne.

Quæſt. Where is the Moone?

Anſ. Under her feet.

Quæſt. What may the Moone be?

Anſ. Submitting to better judgement, I take the Moone to bee the night viſions of the Prophets, here is two lights; 1 The Sun. 2 The Moone, the Sunne to rule the day, the Moone to rule the night; *Moses* and the Prophets, *Moses* a type of Chriſt, Chriſt a Prophet like unto him, the greater light the morrall law, expounded by *Moses* from the Oracle by the types, I take to bee the Sun the greater light to *Israel* of old; The Priests lips ſhould have preſerved knowledge, and from the Oracle the Priests could not erre, But *Israel* polluted her ſelfe with Idols, the Sunne was abaſhed, the Sunne was hid, the Oracle ceaſeth, the types are clouded, the Moone is confounded, yea persecuted, turned into blood, ſo I take the night viſions of the Prophets to be the leſſer lights, inferior to *Moses* from the Oracle, the firſt and the great light to the

Jewes,

Jewes, upon the first and great Commandement, and the second like unto it hangs all the Law and the Prophets; *Moses* and the Prophets expound the first and the greater precepts by the Oracle, types, and night visions, the which all ceased. Now some take the Moone to be the vanities of the world, but I doe not conceive that the vanities of the world were turned into blood, neither doth the woman clothed with the Sunne now minde night visions, but being clothed with the Sunne, she hath also the witnesse of *Jesus* Revel. 19. 10. which is the spirit of prophesie; so now the Moone is under her 2 Pet. 1. 19. feete, and we have a sure word of Prophesie, to which wee are to take heede; wherefore ye holy fellowships, speake each to other, and Speake to your selves in Psalmes, and Hymnes, and spirituall Songs. Collos. 3. 16.

Quest. *The woman cloathed with the Sunne, how is her head covered?*

Ans. Upon her head is a crowne of 12. Starres.

Revel. 12. 1.

Quest. *What may that mean?*

Ans. I conceive as Apostolicall officers, it is the crowne of every holy Congregation to choose out from among them, holy officers, apt to teach, able to beare rule, hand-maids to distribute and shew mercy, male and female Deacons, and these ye holy fellowships hold fast, let none take your Crowne, enjoy your living creatures, and rest where Christ feedeth or ruleth, turne not aside to the steps of the companions the Congregations in confusion; they have lost their Crowne, Antichrist hath taken it away. The Inhabitrresse of *Sion* dwelling in mystery *Babylon* hath lost her beauty, playing the harlot, she is uncovered, shee hath lost her crowne, and now she is clothed with confusion, and her head covered with a rable of Vetry mens names of blasphemy; O pittie *Sion* ye holy fellowships that are come out of *Babell*, that see her thus defiled, thus blasphemed, be not to her as *Jobs* friends miserable comforters, *Job* is scraping himselfe upon a dunghill, his friends take him to be an hypocrite, and bends all their arguments to perswade *Job* to judge himselfe so; beloved brethren that are in order, doe not so speake of the congregations that are in confusion, though they are Antichristian, yet they are not the beast that carries the woman the Inhabitrresse of *Babell*, doe not say they be the world, and perswade by your wrong arguments, wrong reasonings, the Inhabitrresse of *Sion* to judge so of her selfe, for the

Rom. 12. 6, 7, 8

1 Tim. 5. 5.

Ier. 1. 3. 2.

Revel. 3. 11.

Cant. 1. 7.

Iob 6. 2.

Iob 2. 8.

Esay 62.⁸
 1 Cor. 5. 6.
 Gal. 5. 9.
 Revel. 21. 24.
 Esay 60. 3.

Ier. 51. 11.
 Revel. 17. 4.
 Ier. 50. 6.

Heb. 6. 2.

Neh. 4. 2.
 2 Chron. 29.
 3.

Ezra. 47. 12.
 Revel. 22. 2.
 2 Thes. 2. 8.

Ezra. 43. 10.
 17

Esay 62. 7.
 Esay 54. 5. 8.
 Jer. 31. 3.
 Revel. 21. 12.
 Gen 29. 32.
 Esay 45. 32.

the congregations though confused have held forth the light, & there is a blessing in the lumpe, the Inhabitrresse of *Sion*, and the nations that are or shall be saved, have or shall walke in her light. The Christian nations, congregating together in one place every Lords day, hath held him forth preaching the doctrine of repentance from dead workes, & the doctrine of faith towards God, so the dead are raised, the blind that have eyes, see, the deafe that have eares, the glad tidings, the she preachers though confused heare have made the lame to walke, and the poore by their meanes have received the Gospel, which I dare say, is that which hath allured the Inhabitrresse of *Sion* to abide still in *Babel*, and staggers up and downe from mountaine to hill, and so forgets her resting place, the doctrine of Baptisme, and the doctrine of laying on of hands, being never taught in the confused congregations, wherfore holy brethren that walke in order, proceede into these middle principles, pittie the other, doe not count them the world; doe not refuse to heare what the spirit speakes in such congregations; doe not so much upbraid them with their filthinesse, as bee ready to helpe to carry out the rubbish, and shew your faith and order to helpe out *Sion* out of *Babel*, and let your holy conversation, be as the leaves of the trees of the Sanctuary for the healing of the Nations: O ye holy fellowships that have escaped *Babels* filthinesse, shine forth to the confusion of Antichrist: O you that labour in the word and doctrine, open these two principles, laying on of hands, and baptismes, shew the house of Israel the patterne, pittie *Sion*, seeke out *Jehovahs* Jewels among the rubbish, and if they be ashamed of their iniquitie, shew them the patterne of the house. O ye that are come out of *Babell* and have built up the wall, ye congregations that have agreed in the name of Christ, suffering him to reigne, exercising his power, to take in and cast out; O remember *Sion* that dwells in *Babell*, O ye that are the Lords remembrancers, give him no rest till he doe well unto *Sion*, reare up the wall and set up *Sion*, the praise of the whole earth; O thou that dwellest in *Babell* remember thy maker is thy husband, remember the dayes of thy youth, her loves thee with an everlasting love, looks to the 12. gates that enter into *Sion*, remember the name of *Jaacobi* 12. sonnes, *Ruben* the sonne of visions, or see a sonne, thy eyes being opened, see thy misery, looke to thy husband the 2 *Simon* hearing; thy eares being opened, heare

and thy soule shall live, Here the voice behind the saying, this is the good and old way walke in it; The 3. is *Levi* joyning, here you see two or three agreeing in the name of Christ, he will dwell with them, sup with them, here is a dwelling for thy husband. The 4. was *Judahs* praise. Now, thou maiest praise thy husband in the Assemblies of the Saints, praise him in the Congregation of the Eldership. The 5. *Dan* Judging, now having agreed in the name of Christ, you may judge each other in the gates of *Sion*; there is thrones set up for judgement, you may take in what is serviceable, you may cast out what offendeth: You may shut out from among you, such as be not apt to teach, rebuke, exhort, admonish, comfort, to beare rule, faithfull to distribute, pitiefull, modist to shew mercy: Here is a small handfull must contend against the world, and answer all Gainfayers. The 6. *Nephthalie* wrestling, we must not only wrestle with flesh and blood, but wee must contend for the Faith, Remember *Levi* or joyning, knew neither father nor mother; When thou joynest to thy Husband thou must forsake father and mother, now thou must know none after the flesh, agreeing in the name of Christ; thou hast covenanted to walke with him, beleivers will be added, though of the rest durst not joyne: Let none dispise the day of small things; the graine of mustard seed shall become a tree, little *Benjamin* the fathers joy, little *Bethlem* shall bring forth Christ: What though we wrestle contending for the faith, being low and small, though of the rest durst none joyne, yet beleivers will be added? The 7. *Gad* A troope cometh, the Armies of *Leviah* will be great: If the holy fellowship walke orderly, the the preachers will be many congregating together in one place, every Lords day publishing the Gospel: A troope will come, but forsake not the assembling your selves together, as the manner of some is. The 8. sonne *Issachar* happie, If you know these things, happie are yee if you doe them: It is our hapinesse to dwel in *Leviah* house, we shall tell of his praise; Our lott is fallen in a good land, we have a faire heritage, happy at that Royallesse, that Kingdome of Priests; All the congregations, the daughters will call thee blessed: Happie are thou that joynest to thy husband, forsaking all false wayes, being in covenant with him, and one with another: Looke to him that holdeth thee by the right hand of his power. The 9. sonne *Jessachar*, a hire. He that labours in the Vineyard shall have his peny: He that hath more or lesse, hath e-

Gen. 29. 33.
Esay 55. 3.
Esay 50. 21.
Gen. 29. 34.
Mat. 18. 19. to 20.
Revel. 3. 20.
John 14. 23.
Psal. 107. 3.
Gen. 29. 35.
Gen. 30. 6.
1 Cor. 6. 2. 5.
Psal. 9. 7.
Psal. 122. 5.
Rom. 6. 7. 8.
Tit. 1. 9.
Ephes. 6. 12.
Jude. 3.
Gen. 30. 8.
Deut. 33. 9.
Gen. 2. 24.
1 Cor. 5. 16.
Acts 5. 13. 14.
Zach. 4. 10.
Mar. 12. 31.
&c.
Gen. 42. 38.
Mat. 2. 6.
Gen. 44. 20.
Gen. 30. 12.
Esay 3. 2.
Esay 60. 5.
Mich. 4. 10.
Heb. 10. 25.
John 13. 17.
Psal. 84. 5.
Psal. 116. 5. 6.
Luke 1. 48.
Psal. 139. 104.
Psal. 18. 35.
Idem 60. 5.
Psal. 138. 7.
Idem 139. 10.

Mat. 20. 1.
Gen. 30. 18. 20.
Psal. 48. 3.
Idem 23. 16.
Idem 92. 13.
Idem 84. 10.
Pro. 8. 34. 35.
Pro. 7. 8.
Pro. 13. 20.
Acts 2. 46.

Ier. 50. 6.
Gen. 34. 2.
Job 36. 17.

Gen. 30. 34.

Revel. 16. 13.

Gen. 49. 4. 21.

Gen. 48. 22.

Gen. 9. 27.

Rom. 11. 17.

Gen. 35. 18.

Marke 16. 19.

Lyke 22. 69.

Heb. 7. 14.

Psal. 118. 22.

Mat. 21. 42.

Mat. 7. 22.

Luke 6. 27.

Jer. 51. 45. 46.

Revel. 18. 4.

nough, He that hath Christ dwelling in his house, shall flourish in his courts. The 10. sonne *Zebulon*, that is dwelling. The appointed ones say, I will dwell in thy house for ever, to flourish in thy courts: It is better to dwell in thy house in the lower roome attending, but at the dore of wiledomes house, for there thou shalt learne wiledome, but the companion of fooles shall be smitten, goe not by her corner, abide in the Apostles doctrine and fellowship and dwell for ever. Gad not from Mountaine to Hill, forget not thy resting place, least being ravished like *Dinah* and so drinke judgement to thy selfe: Let *Sions* daughters, all true congregations take warning. The 11. sonne was *Joseph* adding: What if great starrs fall away to the earth as fast as the figgs? What if the figgs be naught and poyson the sea? What if *Ruben* loose his Birth right, *Joseph* as a fruitfull bowe he is adding, he shall have the double portion? What if the children of the Kingdome be cast out; *Japheth* shall be perswaded to dwell in the tents of *Sem*; The Gentils shall be brought and ingrafted in, there will be adding, then the beloved spouse is loued with everlasting love, and she shall see the fruit of her wombe as fruitfull bowes? What if the falling of the stars, and poysoning of the sea bring all to confusion: yet agreeing in the name of Christ comming out of *Babell*, walking orderly, there will be daily adding, fruitfull boughes will flourish in his courts. The 12. sonne was *Benjamin*, the sonne of the right hand, *Judah* and *Benjamin* are joynd in one, Christ comes of *Judah*, Christ sits at the right hand of the father. So here we see the 12. gates of the Citie, the corner stone, the 12. Apostles, 12. Foundations, the crowne upon the Spouse's head, Apostolike Officers. Here is the way and order of the Gospel, You that are ashamed of your iniquities see the Patterne: You that are in confusion lay the patterne to the Lords patterne: Hast out of *Babell*, Gather into fold, shake your selves from the noysome earth of *Babell*, Gad not upon the mountaines, making one bread and one body with the earth that is noysome, you will drinke judgement to your selves, Judge your selves and you shall not be judged of the Lord. Hast out of *Babell* least your hearts faint when you see the judgement; Be not partakers with her in sin, least you partake with her in judgement.

Sion hath lost her beauty.

BUt now a lasse here is the Inhabitrresse of *Sion*, lies breathing with the Inhabitrresse of *Babell*, in the blood of the dead creatures of the sea or counsell, *Sion* is polluted with the world, her daughters all to be smered with the noysome and greivous sores broken out upon the earth, hardly any of her daughters to speak to her, but breathing with her. For in some congregations there is not a word of prophesie, *Sions* daughters they doe not comfort her : She hath played the Harlot, so hath her daughters ; Now saith her husband *Jehovah*, Can I be comforted with this, or can I delight in these things ? Wherefore all yee polluted congregations, not the rest of the Saints ; For you are polluted, and are become abominable with the bloud of the dead creatures, filthy with the noysome sores of the earth : Wherefore if you will comfort *Jehovah* and speake to *Sion* panting for breath, put away your abominations, strengthen the things that remaine. Let that is halting be healed, least it be turned out of the way : Girt you with strength, Exercise the power which Christ hath given you, to take in and cast out. You have preached the doctrine of faith and repentance from dead workes, and have declared the doctrine of God upon his holy hill, that he is a King, Priest, and Prophet. But you have never yet since the confusion of Antichrist, let Christ reigne over you, other Lords have ruled you, you have had no living creatures to beare rule, *Sion* hath had no sonnes to marry her daughters, you have joyned together with all abominations, and in a confused way yee have congregated together and dispensed the holy things as *Aholiah*, and *Aholibah*, setting the holy things before her lovers, wherefore *Jehovah* threatned to take away her nose and her eares, must not shee then loose her beauty ? So you have congregated together having no living creatures, no Officers according to Christs mind, neither by way of office, name, nor employment, the beast rising out of the sea. Names of blasphemie hath been upon all that have officiated, by the man of names, that man of sin, that beast that carries the woman, the Inhabitrresse of *Babell* and rules in the congregations, the daughters of *Sion* or Temple, the mystical bodie of Christ. So Antichrist sets in the Temple, spirituall wickednesse in heavenly places, Oh thou breathing *Sion* ; You breathing daughters, that consume Antichrist

Revel. 8. 3.

Revel. 16. 2. 3.

Esay 1. 2. 11.

Jer. 2. 20.

Ezek. 18. 23. 32.

Idem 33. 11.

Esay 17. 6.

Mich. 2. 10.

Heb. 12. 13.

Esay 62. 5.

Ezek. 23. 4.

Idem 25.

1 Thes. 2. 8.

Esay 40. 1.

Mat. 7. 6.

Idem 15. 26.

Marke 7. 24.

Hos. 2. 1.

Ezek. 16. 25.

Ezek. 11. 22.

Idem 16. 40. 48.

Jer. 51. 6.

tichrist with the breath of Christs mouth, proceed further. Clear up the doctrine of laying on of hands, which will lead you to holy fellowship. Praise God in the congregations of the Elders or Eldership. not Classis, Presbyteries, Hierarchie; who account themselves above the congregation, assembling together every first day of the weeke, to dispence the Ordinances, and guide the affaires of *Sion* by the power of Christ, given to every congregation, depending on Christ, as a shee-preacher, to publish, to preach, and baptise, so the official doth not, or should not officiate by the power of the Classis, Presbyterie or Hierarchie as I conceive but by the power of the congregation, shee being indowed with wisdom from above. A Kingdome of Priests, a Royalist to preach Christ crucified, with the many publishers; so, Oh you polluted congregations, suffer the word of Exhortation. comfort, *Jehovah*, comfort, yee comfort my people saith he, let *Sions* sonnes rule and not the man of names, of blasphemie, let Christ reigne, and not the man of sinne full of noy some sores. Will you make one bread, and one body with such, and give the childrens bread unto dogges? O *Sion* that dwels in *Babell* shine forth, O *Sion* that brings glad tidings, Let the feet of those that bring glad tidings be seene beautifull upon the mountaines, Put away thine abominations from betweene thy breasts, that hath opened thy feet to thy lovers and bring glad tydings; Publish the doctrine of laying one of hands, which will guide into holy fellowship: Publish the doctrine of baptismes, which will guide to holy dispensing of all the Ordinances, and so the brightnesse of Christs comming shall consume Antichrist, and then will be seen cleere-ly the in employment of the officers and in the Ordinances, Christ held forth, so we shall see what forme of baptisme shall take place.

Quest. How hath *Sion* lost her beauty?

Ans. She is covered with confusion, shee hath played the Harlot, dwels in *Babell* with the Inhabitrresse of *Babell*, shee hath learned her maners, her sister *Sodoma* and her daughters, mistery *Babylon* hath taught *Sion* and her daughters. all the congregations in the christian Nations to play the Harlot. So *Sion* and her daughters, is covered with confusion; Wherefore hast, hast out of *Babell* least you goe through the flames for your purging. For thus saith *Jehovah* concerning *Babell*, behold I am against thee O destroying mountaine which destroyest the earth, I will stretch

out

out my hands upon thee and roule thee downe from thee rocks, Idem 25.
 and make thee a burnt mountaine, It should seeme some such de-
 stroying moudtaine was cast into the sea or counsell when it be-
 came blood, and the third part of the living creatures dyed : But
 when the first Viall was powred one the earth, whether in Revel. 8. 8.
 the Heavenly state or in the Civell state, the earth in both these
 states became noysome, and the filth of the earth gathered to-
 gether into the sea or counsell : and the second Viall being
 powred out upon the sea or counsell, and it became as the blood Revel. 16. 3.
 of a dead man, and every living creature in the sea dyed. And I
 hope we shall have no more counsell till wee have a pure chris-
 tall sea, such as the Apostles called when the Bishops and Dea-
 cons came together to give counsell, the living creatures the
 ruling Elders. 1. As a Prince and Lyon to cast out and take in- Revel. 15. 2.
 to the congregation. 2. The Pastor, the exhorting Elder like an Acts 15. 6.
 an Oxe to labour in the word and doctrine. 3. The Deacon like Revel. 4. 6, 7.
 a man of wisdome rightly managing and distributing the
 Saints offering gathered the first day of the weeke, 4. The
 teaching Elder like an Eagle sores aloft to open doctrines, heigh 1 Cor. 16. 1.
 mysteries; these living creatures gathering together in the band
 of love, as one man in one christall sea or pure counsell; these
 living creatures will beare the burthens of the congregations;
 the burthens of the Sanctuary, and carrie the rubbish out, and
 and take in such as will beare each others burthen : and lift An-
 tichrist out which hath lorded it so long, sitting in the Temple,
 But he shall roule downe from the Rockes, and be made as a
 burnt Mountaine : Wherefore you that have given your pow- Gal. 6. 2.
 er to the beast, and become like *Ruben*, defiling his fathers bed. Numb. 4. 24.
 Therefore strengthen the things that remaine, gather yee to- 27.
 gether, yea, gather yee together, congregate together in one 2 Chron. 29.
 place in due order, gird you with strength, get you into cove- 16. 17.
 nant; be knitt together in the bond of love, the union of the spi- 2 Thes. 2. 5.
 rit, and maintaine the doctrine and fellowship of the Apostles, Gen. 35. 22.
 and praise *Jehovah* in the congregation of the Elders or Elder- Tit. 1. 5.
 ship, The living creatures bearing office will hold forth Christ
 one whole shoulders the governement is laid, not only by ver-
 ball preaching, but in the way of office, in their employments;
 comforting, exhorting, as Christ is our shephard teaching doc-
 trine as he is our teacher; ruling as he is our Prince, giving his
 Ministers or Deacons to provide for the bodies of the Saints, I

Esay. 2. 6.
 Iohn 10. 14.
 Esay 40. 11.
 Ezek. 34. 13.
 Mat. 2. 8.

2 Pet. 5. 8.
 1 Thes. 3. 6.
 2 Tim. 3. 5.
 Col. 2. 5.

Ezek. 43. 10.
 Psal. 68. 24.
 Revel. 1. 13.
 Revel. 17. 13.
 Acts 2. 46.

Rom. 15. 12.
 Esay 11. 10.
 Revel. 4. 7.
 Heb. 6. 2.

doe not conceive that we must see Christ in these officers, but in their employments; for there is but two sorts of officers, Bishops, and Deacons, male, and female, but there is foure employments and many officers helpees in government, may be in one congregation, to governe it, to goe from house to house; to comfort the feeble mind, to admonish the unruly, to distribute and shew mercy, and attend upon doctrine. Now see whether such congregations agreeing in the name of Christ having power from him to take in such as they conceive to be holy, and cast out the filthy of the earth, whose sores are noysome; these having power and order we are said to unite unto, but such congregations as are in confusion, having Vestery men to devoure them; the filth of the earth running into the sea, and a Prelate to goe or ride round about this sea, compassing the earth to destroy them: From such withdraw that have a forme of godlinesse, but deny the power thereof, having neither power nor order which makes holy beauty, declaring their faith by their order and this the Apostle rejoyced in, to see their faith and order: Therefore you that are in confusion lay your patterne to the Lords patterne, and if you be ashamed of your iniquities you shall see the patterne, ~~gions~~ beauty the going of *Jehovah* in his Sanctuary, Christ in the midst of the golden Candlestickes. So the congregations though covered with confusion loosing their beauty, giving their power to the beast, filled with Idolatry, having neither power nor order, in Bondage, walking disorderly, liable to the wrath of God; From such we are to turne away, and abide in the Apostles doctrine and fellowship: yet such confused congregations are the heavenly state; not the world, nor the gathering together of the waters that became blood, which carried the filth of the earth into the sea or counsels as some say. And so they say we must separate from such congregations as from the word: But for my part I dare not so conceive of them, but to be the heavenly state, so agreeing in the name of Christ, congregating together in due order, setting up the power of Christ, the root of *esse* for an ensigne; and choosing the living creatures as is aforesaid to be officers, according to the doctrine of the Gospel, the doctrine of laying one of hands, and the doctrine of baptismes will guide to holy fellowship, holy communion, holy dispensing of all the ordinances, but the congregations in bondage have not yet proceed

proceeded to those two principalls, then must they not needs be
 confusedly built up when they are not principalled according to
 the right rule, by which if we walke, we shall finde peace, and abide
 in the Apostles doctrine and fellowship, wherefore blame us not
 that have borne the heate of the day, and beene killed all the day
 long, and counted as sheepe for the slaughter, and have names of
 blasphemy cast upon us, blaspheming the Tabernacle of God and
 the dwellers in heaven that have sought to rest where Christ see-
 deth his flockes, so we have not gone from the heavenly state which
 is the congregations in confusion, but from the confusion of that
 state, so the State Civill, or the Kings of the earth is not the beast
 as some say, but the kings of the earth have given their power to
 the beast, and so they are the hornes of the beast; and the earth
 upon which the first Viall is powred, is part of the heavenly state,
 and part of the Civill state; The Heavenly state and the Civill state
 is Gods ordinance, but the earth in both states by the powring
 out of the first Viall is become noysome & grievous, full of sores,
 the filthy of the Clergie & others together with them, in the hea-
 venly state & Civill state, declares their sin as *Sodom*s for the defil-
 ing of both states, but neither state shall be destroyed, but both states
 shall bee purged, the Congregations shall set up the power of
 Christ, and the Saints shall praise God in the Assembly of the
 Eldership, and the Kings of the earth shall worship at their seete,
 and we shall have judges as at the first, Saviours and not destroyers,
 wherefore let the Saints halt out of *Babell*, and serve Gods pro-
 vidence, congregating together in due order, suffer him to reigne
 over them, and you put away the noysome ones, and become a ho-
 ly people, he is holy that hath called you with a holy calling, bee
 ye holy, for holinesse becomes his house wel, build up one another
 in your holy faith, as you have received the doctrine of Repen-
 tance from dead workes, and the doctrine of faith towards God
 proceed further, come to the Doctrine of Baptismes, and the
 Doctrine of laying on of hands and so abide in the Apostles
 Doctrine and fellowship, breaking bread and prayer, all the or-
 dinances rightly dispensed in holy fellowship, these two middell
 principles were never yet cleared in the confused congregations,
 but practised in confused manner.

Exhortations to the daughters of Sion.

YE that have learned the Doctrine of Faith and Repentance,
 shew your faith by your order, comfort thy husband thou
 ack

Gal. 6. 16.

Mat. 20. 12.

Psal. 44. 12.

Rom. 8. 36.

Revel. 13. 6.

Cant. 1. 7.

Esay. 3. 9.

Esay 1. 26.

Levit. 11. 44.

1 Per. 1. 16.

Psal. 93. 5.

Esay 4. 3.

Lude 20.

Acs 2. 4. 6.

Ier. 3. 22.

Hefca 14. 4.
 Jer. 3. 14.
 Iohn 4. 23.
 Jer. 50. 6.
 Hefca 2. 7.
 2 Cor. 5. 14.
 1 Iohn 1. 3.
 Hefca 4. 14.
 Hefca 9. 10.
 Numb. 25. 3.
 1 Cor. 10. 16.
 2 Theffe. 3. 6.
 1 Pet. 2. 5.
 Acts 2. 46.
 Eſay 2. 3.
 Pfal. 18. 30.
 Idem 73. 23.
 Idem 11. 37.
 Idem 63. 2.
 Idem 68. 24.
 Cant. 2. 2.
 Pfal. 147. 12.
 Cant. 1. 2, 3.
 Gen. 19. 17.
 Luk. 17. 32.
 Revel. 11. 8.
 1 Sam. 17. 18.
 Eſay 11. 10.
 Rom. 15. 12.
 Eſay 31. 4.
 Idem 49. 21.
 Idem 2. 2.
 Idem 60. 16.
 Mal. 3. 17.
 Eze. 23. 30, 31.
 32, 33.
 Phil. 1. 8.
 Zeph. 2. 7, 3.
 Revel. 3. 10.
 Eſay 54. 5.
 Iohn 10. 27.
 Mat. 13. 23.
 2 Cor. 13. 11.
 Hab. 2. 3.
 Heb. 2. 3.
 Heb. 10. 37.
 Revel. 22. 20.

back ſlider, let his promiſe allure thee, hee will heale thy back-
 ſliding, he is married to thee, hee will love thee freely, heare his
 voyce, come out of *Babylon*, reſt where he ruleth, chooſe Jeho-
 vah to bee thy God, worſhip thou him in ſpirit, and in truth,
 joyne to thy husband rightly and religiously, performe thy duty
 in his houſe, holy fellowſhip, holines becomes his houſe, keep the
 holy day without leaven, let his love conſtrain thee to love him,
 having fellowſhip with the Saints that have fellowſhip with the
 Father & the Son, do not gad upon the mountaines, do not ſepa-
 rate with ſhame, do not ſeparate with harlots, do not worſhip with
 filthynes make not one bread and one body with ſuch dead ones,
 withdraw from ſuch as walke diſorderly, & as living ſtones, have
 fellowſhip one with another by covenant, abide in the Apoſtles
 doctrine, & fellowſhip, love the law that goes out of *Sion*, look to
 him that holds thee by the right hand of his power, learning the
 way of his precepts, ye ſhal tell of his wondrous worke, ſee his go-
 ings in his Sanctuary, and praiſe him among the daughters, ſpeake
 to his praiſe one to another, one by one, ye holy fellowſhips that
 are come out of *Babell* worthy daughters, looke not backe to
Sodom where our Lord was crucified, goe one and doe valiantly,
 ſet up the roote of Jeſſe for an enſigne, and he ſhall fight for thee,
 and thou ſhalt praiſe him to the daughters, and thy ſonnes ſhall
 come from far and bring their children in their armes, the nations
 will flow to thee, the Jewes ſhall ſucke the milke of the Gentiles,
 O Old Englands Jewels ſle out of *Babell*, get thee into holy fellow-
 ſhip, let not Jehovahs Jewell be carried otherwhere, ſo ſhall you
 drinke deepe of the cup of indignation, that have drunke
 deepe of the cup of the harlots abominations, wherefore ga-
 ther your ſelves together, yea gather into holy fellowſhip, be-
 fore the decree bring forth; howſoever, ſeek the Lord ye mee-
 of the earth, ye little diſperſed ones, it may be ye ſhall bee hid in
 the day of wrath, keeping the word of his patience, you ſhall bee
 ſaved in the houre of temptation that comes upon the world, And
 ſo commit thy ſelfe to thy husband that is thy maker, heare his
 voyce, he will cauſe thee to profit by his word, Ray thy minde on
 him, and he will leade thee into perfect peace, leaving peace with
 thee, and he will bring peace to thee, he that ſhal come, will come,
 (even when the Gentills be full the Jewes ſhall come in,) hee will
 not tarry, even ſo come Lord Jeſus, Amen.

his
to-
h;
ny
he
m
he
pa-
ich
ies,
ave
les
to
the
go-
ake
hat
e to
ly,
see,
all
one
les,
ow-
you
nkc
ga-
he-
en
d in
bee
And
his
e on
with
me,
will

1